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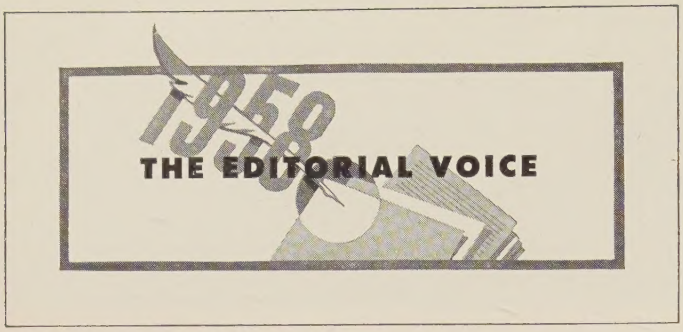

JOY WILL COME IN ITS OWN TIME

In our issue immediately preceding this one my editorial was devoted to the certainty of future blessedness for the children of God.

Now I want to show that we must not seek our comforts too soon.

We can know our present properly only as we know our past, and in that past there occurred something disgraceful and tragic, namely, the loss of our moral character and rebellion against our Creator. That we also lost our happiness is of secondary importance since it is but a result of our alienation from God and not a part of that alienation.

The primary work of Christ in redemption is to justify, sanctify and ultimately to glorify a company of persons salvaged from the ruin of the human race.

For the convenience of any who may not be familiar with the words used here I would explain that *justify* means to declare righteous before God, *sanctify* means to make holy, and *glorify* means in effect to remake the entire personality after the image of Christ. This will fit us to dwell eternally in that heaven about which the Bible speaks and which is both a state of being and a location. In that heaven the ransomed will experience unclouded communion with the Triune God; and that will itself assure unalloyed blessedness.

I have just now used the word "ruin" and associated it with the human race. This is not a figure of speech nor is it an extravagant or irresponsible use of a word. The race lies in ruin, spiritually, morally and physically. History and the daily newspaper testify to our moral ruin. The long parade of gods both virtuous and obscene and a thousand varieties of vain and meaningless religious practices declare our spiritual degeneration, while disease, old age and death testify sadly to the completeness of our physical decay.

We inhabit a world suspended halfway between heaven and hell, alienated from one and not yet abandoned to the other. By nature we are unholy and by practice unrighteous. That we are also unhappy, I repeat, is of small consequence. Our first and imperative duty is to escape the corruption which is in the world as Lot escaped the moral ruin of Sodom. It is of overwhelming importance to us that we should seek the favor of God while it is possible to find it and that we should bring ourselves under the plenary authority of Jesus Christ in complete and voluntary obedience. To do this is to invite trouble from a hostile world and to incur such unhappiness as may naturally follow. Add to this the temptations of the devil and a lifelong struggle with the flesh and it will be obvious that we will need to defer most of our enjoyments to a more appropriate time.

Against this background of fact our childish desire to be happy is seen to be a morally ugly thing, wholly foreign to the Spirit of the Man of Sorrows and contrary to the teaching and practice of His apostles.

Any appeal to the public in the name of Christ that rises no higher than an invitation to tranquillity must be recognized as mere humanism with a few words of Jesus thrown in to make it appear Christian. But only that is truly Christian which accords with the Spirit and teachings of Christ. Everything else is un-Christian or anti-Christian, no matter whence it emanates.

Strange, is it not, that we dare without shame to alter, to modulate the words of Christ while speaking for Christ to the very ones for whom He died?

Christ calls men to carry a cross; we call them to have fun in His Name. He calls them to forsake the world; we assure them that if they but accept Jesus the world is their oyster. He calls them to suffer; we call them to enjoy all the bourgeois comforts modern civilization affords. He calls them to self-abnegation and death. We call them to spread themselves like green bay trees or perchance even to become stars in a pitiful fifth-rate religious zodiac. He calls them to holiness; we call them to a cheap and tawdry happiness that would have been rejected with scorn by the least of the Stoic philosophers.

In a world like this, with conditions being what they are, what should a serious-minded Christian do? The answer is easy to give but hard to follow.

First, accept the truth concerning yourself. You do not go to a doctor to seek consolation but to find out what is wrong and what to do about it. Seek the kingdom of God and His righteousness. Seek through Jesus Christ a right relation to God and then insist upon maintaining a right relationship to your fellow man. Set about reverently to amend your doings. Magnify God, mortify the flesh, simplify your life. Take up your cross and learn of Jesus Christ to die to this world that He may raise you up in due time.

If you will do these things in faith and love, you will know peace, but it will be the peace of God that passes all understanding. You will know joy, but it will be the joy of resurrection, not the irresponsible happiness of men who insist on carnal enjoyments. You will know the comfort of the indwelling Spirit which will often spring up like a well of water in the desert, not because you have sought it but have sought rather to do the will of God at any price.

As I have said before, we can afford to suffer now; we'll have a long eternity to enjoy ourselves. And our enjoyment will be valid and pure, for it will come in the right way at the right time.

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FRUSTRATION in the foreign missionary

A missionary to Japan discusses realistically the experiences of the missionary who seeks to serve God with less than a vital, personal knowledge of Him. The article applies equally to those in this land—preacher or layman—whose religious zeal is borrowed (2 Kings 6:5).

By MARVIN L. FIELDHOUSE

BOTH long entrenched and very elusive has been the matter of missionary frustration. Failure, discouragement and defeat—these are the characteristic markings of American Christianity in the Orient, frantically seeking to propagate itself via a missionary who, instead of being crystal clear on some major issues, is very often quite confused.

What causes this frustration? Whence this impotency? How does a missionary recover himself once he has been sucked into the whirlpool of disillusionment? All of us either have been or are under Satan's attack in one form or another; the results of these attacks in the lives of some are more serious than in others. It is to such an upset heart (whether at home or abroad) that I write this article; and I write it not only from the standpoint of one who has been completely overcome by frustration, but also now from a position of one who has gotten complete victory over it through the mighty Son of God, to whom be the praise and glory now and always!

A Borrowed Propulsion

The Japan mission field has a dark and deadly record for downing religious "jets"; missionary wreckage is strewn far and wide. Many of us younger ones from America who were capable of crashing the religious sound barrier have found and are finding that "Alas! . . . it was borrowed" (2 Kings 6:5). Our propulsion was not our own.

Many came to the Orient on a high wave of prestige and self-importance. They had been made much of at home, either in Christian training institutions or in evangelistic work; some had been "written up" by the home paper or magazine; they were thus launched *by others* onto a wave of premature success. But alas!—all of their propulsion was borrowed. Oh, yes, they have seen problems melt away at their touch; they have mounted up over seemingly impossible barriers, have moved spiritual mountains. In fact (and this was perhaps the root of their downfall), they have seen nothing but movement, progress and sweeping success. But it was all borrowed!

It is downright shocking to observe the high rate of casualties in the ranks of these who ride on the crest of artificial waves. Those made much of at home as "exceptional" or "dynamic" or "unusual" rate highest in breakdowns, and actually prove to be lacking in personal thrust and consistency—the very thing they were praised for having. The daily, grueling demand of mission field circumstances has surprisingly discovered and proven them false, while the common, plodding, unnoticed ones go on patiently doing the will of God, satisfied only to please Him.

From the late 1940's to the middle of the 1950's Japan was under American occupation. During that period hundreds of missionaries came here. It was easy to get a crowd, to sway throngs of curious people and seemingly get good results. Decision cards were much more in demand by eager evangelists with interpreters than were tough courses in Japanese language study. It was easy to "move mountains," easy to rocket with great power through the skies, loud-speakers blaring. Our nation was the victor.

But alas, that great wave of sweeping influence was borrowed, borrowed until Japan gained her independence and stopped kowtowing to the foreigner. Then the Japanese dropped much of their national politeness, stopped r a i s i n g their hands in tent meetings for decision cards.

The date of our borrowed propulsion in Japan antedates Japan's independence, thus establishing that date as the time of frustration for many a missionary. The big home build-up which so many had enjoyed was now completely spent. *Alas! for it was borrowed.* And the mighty crests of their man-made waves slammed against Japan's immovable nationalistic spirit, resulting in not a little foam. Missionaries began to crash—for several years we have seen some sad failures on these shores. Alas! for that borrowed propulsion had discovered so many! There is now no one to make over, to encourage and push to the front these bright, promising young Christian leaders. We have come to see that much of what was considered to be the cream of the crop in American Christianity has turned out to be skim milk here on Japan's hard field.

Alas! it was borrowed. Alas! it has fled.
My thrust and pulsations have strangely gone dead.

A Borrowed Phraseology

Hand-me-down phrases, cute expressions, plays on words and clever illustrations have been the Slough of Despond and fomenter of frustration to dozens of Japan's missionaries. The study and correct usage of the Japanese language has revealed the utter futility of borrowed phraseology.

To get scriptural truth across clearly in Japanese one must back up to the intrinsic thought value in English of what he wants to say. Oh, the frustration that arises from all this borrowed talk when one attempts a literal rendering into Japanese. "Back up?" says the fiery missionary. "We must go forward and take the land for God! Preach the truth. You've got to go, grow and glow. Be a soulwinner, not a seat warmer. God says what He means and means what He says. It's all or nothing at all. You've got to 'let go and let God.' God wants you to burn out for Him, not rust out. . . ." These expressions could be multiplied by many hundreds and perhaps thousands. But alas! they are all borrowed. And it is not that the expressions themselves are valueless; they just add up to less than zero in Japanese because of the roadblock they set up in the mind of the Oriental. *Alas! for it was borrowed.*

The writer clearly remembers a well-attended testimony meeting here in Japan at which a six-foot, 200-lb. missionary brother stood and, with tears streaming down his face, bared his frustrated heart to the rest of us. I have seldom seen a man so shaken in soul. A few months before this he had been quite a preacher, according to his own testimony, barnstorming the towns of America, tossing out colloquial expressions and Bible school jargon left and right. But alas! less than one year in Japanese language study had cut his ground clean away. He was left with a notebook full of foxy sayings and wordplays, but no way to express them. Alas! but all of his clever quips were borrowed.

I think also of an interpreter trying to express the thought of a certain zealous missionary. Said the missionary, "You can't hang around on the outside of God's temple; you must go inside for fellowship." And the Japanese interpreter, after swallowing hard, translated it just that way! I saw the people exchange glances, blink a few times and then look quite stunned. Doubtless they were in real mental distress trying to figure out what in the name of common sense Christians were doing anyway up under the eaves, hanging around on the outside of God's temple! Was this the deeper life or the higher life, or just what was it?

This was in the days when zeal was at a premium, and certain brethren with great emotion were advocating that all missionaries take interpreters and flood the country with the gospel because Japan was going Communistic in only six months! God forgive such false prophets who had no self-discipline and kept many others from studying the language of this people! I believe that only God in His heaven really knows to what degree the impotency in the Japanese nationals' testimony is directly related to all this borrowed phraseology that absolutely will not fit their thought pattern. *Alas! for it was borrowed.*

Many sermons built on a word fall utterly flat; illustrations often collapse; plays on words go all to bits—they are all borrowed; but strangely the missionary still clings to them until he is finally sent home not only with a broken soul, but also with shattered nerves and a worn-out body—sent home either to learn better and return, or to turn from the will of God and fruitful service. Why? Because he went into the battle with what David refused to carry, Saul's armor, that which was borrowed, that which he personally had not proved.

A Borrowed Experience

It is a fact proved beyond all doubt that Fundamentalism as seen in the mass transplanting of American Christianity in Japan has been and is right now a failure. Loyalty to doctrines and creeds, denominations and Bible schools—all this is commendable to a degree, but utterly wanting in essential vitality. Our mob hysteria in mimicking the emphases and experiences of others has been our ruin.

Oh the sermons filled with quotations and experiences of saints of years ago! I recall a message in English from one such imitator with well over twenty major quotations in it. Alas! for that experience is all borrowed. And Christian brother or sister, some day it will let you down with a dreadful crash, just as it let down the man to whom I am referring. Personal experience in the will of God is today the great minus

(Continued on page 6)

Quotes from Our Contemporaries

On the subject of one's devotional life, Kathleen Demaray, in *The Sunday School Journal,* writes:

"The main emphasis concerning one's prayer life is not how much time the individual spends in prayer but whether or not there has been real communion with God. . . . Again the matter of importance is not how many verses or chapters we read a day, but how much we hear God speaking to us through what we read. Our devotional life must be more to us than a duty or a Pharisaical ritual we perform if it is to keep us in daily contact with the living God."

In *The Life of Faith,* Leith Samuel speaks of the Christ-filled life:

"Anybody who tells you that you are not called to holiness is misleading you. Anybody who tells you that you need not think in terms of living a life of holiness because it is out of reach, it is impossible, is also misleading you. Christ loved you, and gave Himself for you that you might live a holy life."

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The glory of fellowship with Christ carries over into usefulness and ministry

The Continuing Presence

THIS morning as I knelt to pray the Lord Jesus came into the room, and His presence was like all that which I ever knew to be good, all that I ever understood to be pure and clean and holy. It brought such a mixture of humbleness and peace, of joy and ecstasy, of weakness and strength as I cannot find language to describe.

I felt as the nameless woman must have felt at His feet and I wept not for joy but for something like consternation that He should visit me in such a manner as this.

After some time of vague utterance while I tried to make words, not knowing what really to say, I simply came to worship Him for all that He is, simply to bathe in His presence, and it came to me for the first time what true worship is.

Finally when I could speak words of conscious thought I confessed to Him my inability to offer praise worthy of His attention. I confessed that His presence convinced me that of myself I had nothing to offer Him. "What am I that Thou shouldst come to me in this way and inflame my inner man by being brought into Thy presence?" Then the magnitude and the glory of His presence engulfed me until I could say no more. Then it was He spoke to me. He had not smiled nor yet looked unpleased, but appeared to be waiting for me to come to a place of quietness and to the end of my utterances.

This article was written by a young pastor who for obvious reasons has asked that his name be withheld.

He spoke, and the sound of His voice broke me up into sobbing and my heart swelled as though it would burst for the fullness of blessing to hear Him speak. "Weep not," He said, and with those words a great calm swept over my soul and a peace and quietude seemed to pervade the atmosphere of the room all about, jointly passing through my heart as though it had suddenly come to enlarge to the room or as though the room and my heart were one and the same. I waited, reveling in this new experience and with some assurance that He had something to say to me.

He spoke, "What would you ask of Me?" For a moment I knew not what to say, what to ask. I was completely at a loss as though I had need of nothing. I had knelt there to ask. I had been praying before He came in, I had been asking. Now in His very presence I could not speak. But only for a moment; then, without choice of words I started to say, thinking of this priceless moment, what more precious possession could I ask than simply, "Oh, give me eternal life"?

You see, for an instant I was prompted to ask for what I had always thought the most priceless possession to man. But I did not utter the words, for His presence told me of something more precious to me than eternal life, yea, more precious then, now or even in eternity. And I quickly answered "O Master, to be with Thee as now."

And I saw immediately the reason for His question. He said to me, "Thou hast rightly spoken, for to abide in Me as now is eternal life, but to him whose greatest desire is eternal life, the same abideth not in Me."

The light upon my soul from these few words was more than I can say. Another question came to my mind, and at first I was afraid to ask. Then I understood He already knew my question and waited for me to ask it. So I asked, "But, Lord, can we always be as we are now, in this reality of fellowship?" And He said to me, "When two grind at the mill they do not always openly converse, yet they work not apart from each other, nor independent of each other. The substance of their labor flows from a oneness in purpose; their oneness is greater than in communion."

Here was understanding of a relationship with the Lord that I had tried so hard to see, and He now made it so simple. I desired to know how I best could appropriate this experience into usefulness and take

full advantage of this opportunity of being fully in His presence, as though this could not last but was a passing experience. As you can see, I had not really learned or fully seen the light, for I was thinking I must soon relinquish this great privilege of His presence. If only He would forgive me for asking this if I should not ask it—but if He would only wash my feet, that I might be partaker of Him as He told Peter he must be. And He said, "Thy feet are washed, for in thy coming to Me I have washed thy feet."

Again light flooded my soul and I saw the fullness of this relationship significantly revealed. He stood as if to depart and I asked for a memorial of this occasion, to me so precious. "Memorials are testimonies of the dead," He answered; "seek ye the Living Testament." Would I ever learn? And I was not a little ashamed of my blindness. This experience, this refreshing in His presence, this was "bread" for the "now," for today. It would not do to lean upon it tomorrow. What I need is better to understand what He is saying to me: "I am not leaving thee, nor will I forsake thee."

This is not a communion to close. When I close a season of prayer, in some real sense I leave the Lord where I say *"Amen."* But now I know that as I have gone out into life He has always been present. I left Him, but He never left me. He wants me to finish that prayer not with an *Amen* that means good-by, but with an *Amen* that means "Thank Thee, dear Lord, for that refreshing and instruction. Thank Thee for the bread of life. I am ready to return to my labors for Thee."

In another sense He wants me not to finish that prayer at all, but to pray without ceasing; only now to go back to the grinding, not alone, not leaving Him nor He me; but together, abiding in Him and He in me we will continue praying without ceasing—communing in another form. The revelation was complete, and I looked at Him filled to overflowing. He smiled. I said *"Amen"* but with new understanding. I was more than ready to go with Him to the mill.

I will not say that I have learned this lesson fully but I will say that I am learning. That He is here now and, though I cannot see Him as I did then, I am in Him and He is in me and I have not written this apart from Him. ◆ ◆ ◆

Frustration in the Foreign Missionary

(Continued from page 4)

quality among God's people. The Holy Ghost has not personally devastated us with His eternal truth. We have not *bought* the truth, but we have *borrowed* the truth, and borrowed truth has little or no power.

Who is the missionary used of God in Japan today who has not been shaken to the very tips of his toes over this matter of personal experience with truth? Sooner or later truth finds every man out: in Japan either truth gets at and strengthens your weaknesses, or Satan gets at and destroys you through them. Do not be deceived. Sooner or later you are going to run out of experiences to mimic, expressions to quote and doctrines to defend, and like Micah you will be forced to say: "Ye have taken away my gods which I made, . . . and what have I more?"

Realization Brings Hope

Certainly realization of all this is no ground for despair; on the contrary, it is a door of hope! That I have been pressed into this fearful crucible is nothing short of God's mercy. Why? Because this is the end of the line for all my allegiance to everything short of Jesus Christ. To put it frankly, I have been living before man: I have been praised by man, promoted by man and have quoted man, and man has just let me down. I now need a personal experience with Jesus Christ. It is just that simple: I need a personal obedience to the Son of God that puts me into a circumstance where the Holy Ghost can get at me, deal with me, shock, upset and sift me; stablish, strengthen, settle and cleanse me. I simply must, by personal obedience, give the Holy Spirit the chance He is seeking to spoil me utterly for the world, the flesh and the devil.

Put your ecclesiastical robes away with all of the rest of your borrowed materials. God is not asking you to dig into the Greek for theological and exegetical word tricks on the word *obedience.* Just obey Him in the issue at hand, and you will find that He gives the Holy Ghost to them that obey Him (Acts 5:32).

Christ learned obedience by the things which He suffered. His whole life throbbed with "Not my will, but thine, be done." He had one passion, and that was the perfect will of God—not primarily to win souls, not to make a big splash or cast a lot of dust into the air, not to burn the country up with His preaching. No! He came to be "obedient unto death, even the death of the cross" (Phil. 2:8). And He now lives to work out in you and in me, by the Spirit, that same undisturbed obedience to the Father. Your life and mine can ring with the testimony, "I *delight* to do thy will, O my God: yea, thy law is within my heart." Christ is in us, the hope of glory:

I am prepared to pay, whate'er the price may be,
O Christ, to know Thy burning fire,
Obeying God through me.

The frustrations all cease as soon as one's motivating power is arighted: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10). This is no borrowed experience!

The plain answer to this problem of frustration is a victorious Christ reigning in an obedient heart. No philosophizing is needed beyond this. Ask God to get you over the sniffles as quickly as possible and to give you a backbone of steel that stands at attention awaiting *His* next order. The consequences of your obedience are none of your business whatever; just obey God right now, and He'll see to it that you grow in grace and in the knowledge of Himself. Then this knowledge of Him will be a firsthand, vital, bubbling reality—one that will completely displace that stale experience of the other man, for *alas! it was borrowed.*

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Are Languages Really Primitive?

By MARIE A. FRELIGH

A YOUNG woman in America once asked me, "Do Africans really speak languages, or do they just use grunts?"

The notion that the languages of so-called primitive peoples are meager in vocabulary is due partly to the imperfect knowledge of those who are trying to learn them. The longer we study the Bambara language, the more we marvel at and revel in the rich and fine distinctions of its phrasing and vocabulary.

The grammatical construction of this language is simpler than that of many other African languages. This is an advantage, since it is one of the most widely used trade languages in French West Africa and therefore a most opportune medium for spreading the knowledge of God's Word.

However, in speaking Bambara one should not be lulled into carelessness by its apparently simple construction. The English verb "to cut" is expressed by several different verbs in Bambara. One is used for "cut wood," another for "cut hair," and still another for "cut grass." The verb "break" which is used when speaking of broken crockery is entirely different from the one used of a broken bone. To contract a marriage is to "tie" it, but to get a divorce is to cause the marriage to "die."

Bambara abounds in figurative language and in subtle proverbs. Something recounted or seen that is unbelievable or fantastic may be called a "bearded rock." Of phraseology that is well known and widely used, they say, "Its foot is fleet." One African described a very dark night as a "night for beating up one's mother-in-law" (so dark that there was no danger of being recognized).

True, the Bambara vocabulary has been enriched by languages with which it has come in contact. What language has not? Arabs crossed the Sahara and entered what is now French West Africa over 1,000 years ago, trading and propagating the religion of Islam. As a result, many Arabic words have been adapted to and become a part of the languages of this region. Technical words and names of objects unknown before the advent of Europeans are usually found to be adaptations of French words, such as table, wagon, automobile, et cetera. Or the hitherto unknown object may be designated by a compound word describing it, or by onomatopoeia. A steamboat is a smoke boat, a bicycle is an iron horse, but the noisy motorcycle is a *po-po-po* (their interpretation of the "putt-putt" of the motor). An automobile is a *mobili*, but one African Christian, invited to ride in an auto, prayed before getting in, "O God, take care of us as we ride this handmade donkey."

Bambaras call embroidery "punctured cloth," and punctured cloth is the literal meaning of the Hebrew word translated "broidered work" in the Bible.

It is of course true that some Bambara words used in translating the Scriptures, such as grace, love, prayer, et cetera, do not yet have the rich meaning of their equivalent English words. But some Greek words, when first used in the New Testament, were also lacking in spiritual significance. The doctrinal teachings in the Word of God have enriched the meaning of the Greek words used, and are also enriching the meaning of Bambara words. The word used to translate "sanctify" is inadequate at present, since pagan Bambaras have no idea of moral responsibility to a holy God. They have definite ideas of right and wrong, but these are based on the laws of the clan. Evil is anything that brings one bad luck or punishment from the clan or from evil spirits. Hence the idea of a clean heart and holy living has to be learned from the Scriptures. It is definitely being comprehended and experienced in the lives of those who have come to know the Saviour.

In a land where (from time immemorial) loads have been carried on the head, it is easy to translate, "Christ bore our sins," by saying, "Christ put His head under our sins." This idiom for picking up a load has both a literal and figurative sense so that it expresses vividly the fact that Christ took the *responsibility* for our sins.

We have been edified as we have listened to African Christians testify and preach. From them we have learned that:

"The flesh and the spirit are mutual enemies, just like any two wives of a polygamist."

"The works of the flesh are like a hyena. The works of the Spirit are like a lamb."

"While Jesus is absent from us in heaven, the Holy Spirit is here to escort us home."

"Death is not the end; it is the beginning. It may be the door that opens into life, or it may be the door that leads to destruction."

"When a Christian dies, it is like planting seed corn. But when an unbeliever dies, it is like a dry corn stalk, destined to be burned."

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Miss Freligh, a missionary in French West Africa since 1923, has spent most of her years in Africa as a teacher in the Bible School at Ntoroso, French Sudan. Skilled in the language, she has served during this last term on an inter-mission committee revising the Bambara Bible, a most exacting ministry.

A Christian and Politics in Religion

Collectivism in the Churches, a documented account of the political activities of the Federal, National and World Councils of Churches, by Edgar C. Bundy. The Church League of America. 354 pages, $5.00.

Some churchmen have certainly promoted collectivism, and Mr. Bundy documents the stand of those in the old Federal Council and the new National Council of Churches whose idea of the kingdom of God is a socialist Utopia. The author considers together such diverse elements as supporters of consumer coöperatives, believers in the United Nations and members of the Communist Party. There is a problem, too, in the fact that many of the quoted opinions date to the depression thirties and the war forties. Twenty years have changed the ideas of many outside the church, and it is possible that churchmen, too, have changed their minds. Nevertheless, if there are any who have never noticed the preoccupation of these church councils with politics, this book may provide considerable information.

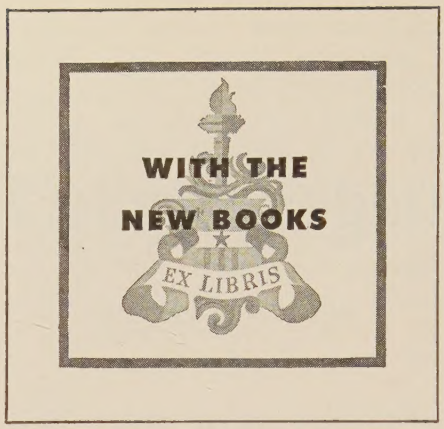
Some years ago there were a few church leaders who were actually Communists, and around them were a few more fellow travelers. Communists will work in any group in which the results seem to be worth the effort, and they are not fussy about theology. They made overtures to the Father Divine cult and worked in spiritualist churches. Naturally it was even better when they could push their program in the respectable leading bodies of Protestant churches. At the moment Communism is not fashionable in America. The present danger is deeper—the all too general failure to understand what it is to be a Christian. A church without secure guidance could be swung toward Communism if political winds blew strongly in that direction, but it could be just as lost if its politics were conservative.

It should be easy for the church to know its mission. We have the written Word and the indwelling Spirit to guide us. We are to love the Lord, to love each other, to grow in grace and understanding, to permit the love of God to reach others through us. From the beginning, however, we have complicated this by pride in organization. Now organization in itself is good and necessary. Just as it is not money but the love of it that is the root of evil, so it is not organization but our pride in it that gives Satan an opportunity to work. There are two easy steps to disaster. First, born-again believers become preoccupied with things of this world, and few have the discernment to see what is the business of the church and what is not. Second, the unregenerated among them flourish, and may take over the leadership. Through the centuries this has been the sad history of groups that began full of love and zeal for Christ.

It is a curious fact, as Mr. Bundy points out, that while the Protestant Councils attack Roman Catholic political ambitions, they themselves have engaged in great pressure campaigns. Many of the things they have fought for are things which individual Christians have a right to support. That is beside the point.

There is another curious fact that Mr. Bundy does not mention—that some who attack the collectivist views of liberal churchmen may themselves be dragging the church into politics. So much depends on one's point of view! It seems to the Catholic that his church's interest in politics is natural and moral. It seems to the liberal that anyone should see that peace and civil rights are the business of the church. It seems to some fundamentalists that of course the church must support free enterprise, nationalism, perhaps segregation. They have been raised to consider their own opinions part of the moral order of life, and may even find it hard to believe that one with another opinion can have been saved by the blood of Christ.

It is important for Christians to see the danger of the way in which some church leaders have been going. It is even more important that we who are brothers and sisters in Christ should examine ourselves and ask the Lord to show us our own danger points.—Helen Sigrist.



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10 South Wabash Avenue
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The Gospel of St. Matthew, by David Thomas, edited by William Webster. Baker Book House (1957), Grand Rapids, Mich. 560 pages, $3.95.

Published originally under the title *The Genius of the Gospel,* this volume forms another in the series of classical reprints by the Baker Book House. The commentary is of an expository and homiletical nature, with a strong devotional emphasis.

It possesses a beauty of style which is appealing without being ostentatious. It seems to have no particular doctrinal outlook or prejudice, except an unswerving loyalty to the Word of God. It is a little difficult to determine just where David Thomas stands in prophetic matters, for he is not as clear on these points as on some other matters. He regards the destruction of Jerusalem as predicted by Christ in Matthew 24 as a "prophetic picture" of that which will come to pass in the last times.

Although it is correctly said, "You cannot judge a book by its cover," may we still point out that this volume is equipped with an attractive binding which makes it appropriate as a gift volume.—John F. Gates.

New Testament Introduction, by George A. Hadjiantoniou. Moody Press (1957), Chicago, Ill. 352 pages, $4.50.

This book deals with a scholarly subject in an authoritative manner and deserves to be on the shelves of all students of the Bible, both lay and ministerial.

It is most readable. It takes up the problems of Biblical introduction from the point of view of the origin and determination of the canon, and then book by book.

It is a concise, succinct and competent work and constitutes an excellent apologetic for the lay reader or a book of quick reference for the professional, full-time Bible teacher or minister. It bears the marks of careful research in which the strictures on conservative approaches to Biblical introduction are recognized and dealt with fairly on the basis of devout scholarship.—Harold C. Mason.

Books in Brief

Better Chalk Talks, by Stella O. Barnett. Fleming H. Revell Co., Westwood, N. J. 127 pages, $2.00.

This book consists of twenty themes for chalk talks, with detailed instructions as to preparation, color and design. A devotional message is included with each. The book also includes a chapter on methods and materials, and one on how to enlarge figures.

DAVID R. ENLOW, Editor

AT HOME

Tax deductions for church workers: The United States Internal Revenue Service has adopted a new ruling by which volunteer church or charity workers who incur travel expense in connection with their work may count it as a "contribution" and deduct it for income tax purposes. Those who regularly do church calling and those who sew or do other work for the Red Cross, etc., may be benefited by the new ruling.

●

Luther League membership at record high: A record membership of 60,000 in the Luther League of America was announced in Philadelphia. The membership this year is 13 per cent higher than in 1957, said the executive secretary, Rev. F. Leslie Conrad, Jr.

●

"Friendliness" rated top church quality: A survey conducted in forty-five central and southern Iowa cities revealed that "friendliness" is what most people like about their church. Don Koontz, assistant professor of sociology at Simpson College in Indianola, Ia., said this quality was named most often in 301 interviews among Iowans who were not farmers.

●

Alcoholism seen as urgent issue facing church: Alcoholism is a more important issue facing the church today than race relations, Philip F. Howerton, of Charlotte, N. C., moderator of the Presbyterian Church in the U. S. (Southern), declared. It brings "more unhappiness, more ill health, more frustration, more loss of interest in the church, family and business than any other one factor in our American life."

●

Church construction climbed to $70,000,000: New church construction climbed to $70,000,000 in June, the Departments of Commerce and Labor reported. Although this was an increase over the $65,000,000 recorded in May, it was $3,000,000 less than in June, 1957.

●

Gideons hear call to distribute 3,600,000 Bibles: An intensive campaign to distribute 3,600,000 Bibles throughout the United States during the coming year was urged in Louisville, Ky., at the national convention of Gideons International to celebrate their sixtieth anniversary in 1959. This is almost a million more Bibles than were given out last year.

ABROAD

Brazil will permit Bible in schools: As a result of the efforts of the representatives of Jack Wyrtzen's "Word of Life" radio broadcast in Brazil, the Brazilian government has granted permission for the Bible to be taught to interested students in the secondary schools. This is the first time a work of this type has been done in the schools of that country.

●

Reports Baptists in Spain still suffering: Baptists and other evangelicals in Spain still suffer many "disabilities" and difficulties in their work, Dr. Theodore F. Adams, president of the Baptist World Alliance, said in a report received at headquarters in Washington, D. C. Persecution is not "violent," but "subtle and persistent," he stated.

●

German churches approve women's ordination: Ordination of women to the ministry, to relieve an acute clergy shortage, has been approved by the synods of three territorial Evangelical churches in Germany. Two of the bodies, the Evangelical Lutheran Church of Luebeck and the United Protestant Church of the Palatinate (Pfalz), are in West Germany. The third, the Evangelical Church of Anhalt, is in the Soviet Zone.

●

Bible jars Communist meeting: Under orders to speak to Hungarian factory workers about the "peace campaign" of the Socialist camp, Zoltan Kodaly read from the Bible instead. According to a Vienna news agency, "there was dead silence in the Budapest factory hall." The workers, expecting Kodaly to be arrested immediately, watched in amazement as he finished reading the Bible passage without interruption and then calmly walked out of the meeting. Kodaly is a noted composer.

PEOPLE

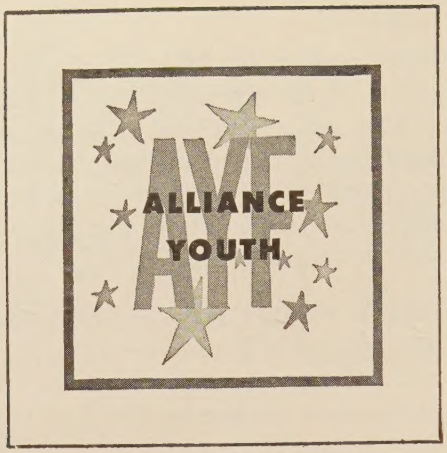
Christian is named to high post in Africa: For the first time in Kenya's history an African, Mr. Musa Amalemba, has been chosen as a cabinet minister. Mr. Amalemba, who has been active in civic affairs, is a strong Christian and member of the Pentecostal Assemblies.

●

Protestant named president of Vienna University: For the first time in the University of Vienna's history, a teacher of Protestant theology was elected president. Dr. Erwin Schneider, professor of systematic theology, will head the institution during 1958-59.

THE PRESS

The Scriptures in 1,127 languages: Some part of the Bible has been published in 1,127 languages and dialects as of December 31, 1957, according to a statement issued by the American Bible Society. Nineteen new languages have been added since the last report, five of which had a Scripture portion for the first time. They were Anuak, of the Sudan; Aztec, of Guerrero, Mexico; Beti, of the Camerouns; Binukid, a dialect of the Philippines, and Pocomchi, of Guatemala.



WELDON B. BLACKFORD, Editor

"I Don't Want to Do It"

By REV. RICHARD S. McMILLAN

"Say, Jim, how about taking charge of the publicity for our special meetings next month? . . . What's that? . . . You don't want to do it? Why, you could do a grand job with your artistic talent. . . . You haven't time? Well, none of us have too much time, do we? Come on, be a good fellow and help us. . . . Get someone else? Well, I suppose we could, but we sure would like you to do it."

Have you ever heard a conversation something like this when there was a job to be done and someone needed to do it? You say, "Why can't young people be more coöperative in the Lord's work?"

But wait a minute, how about yourself? Did you respond with a hearty "I'd be glad to" the last time your AYF president or your pastor asked for volunteers for some task that needed doing, and that no one seemed anxious to tackle? Think for a moment of the implications of this I-don't-want-to attitude which we so easily fall into.

First, if we are true Christians we are members of one body, the Body of Christ, and each of us has a part to play in the operation of that body. When we turn down an opportunity to serve even in the smallest thing, we bring a touch of paralysis into some part of the Lord's spiritual body, and cause Him grief and sorrow through our unwillingness. What would your response be if it were the Lord Himself who asked, "Jim, will you do this?" or "Sue, will you do that for Me?" Could you still say to Him, "I don't want to"?

When we say "no" we throw a wet blanket on the enthusiasm and usefulness of our group. Nothing is as unpalatable and sour as a bunch of young people sitting around waiting for someone else to do something to entertain them. One of the most alert, "on the ball" AYFs you can find anywhere is one I know whose motto is, "I'd be glad to," and who live up to their motto. By the way, they have no patent on the motto. Your group could use it, too.

Let's be sure we understand the issue confronting us. It isn't our ability to do that is in question, but our willingness. Too often our lame excuse, "I can't," is only a cover up for the real reason, "I won't." All that God ever asks of us is a willing heart, and if we have that, He will supply the ability. His standard for us is this: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Jesus said that if you would be greatest in the kingdom of God you should be servant of all (Mark 10: 44). Don't govern yourself by the unwillingness of others, but set that good example that pleases the Lord and brings blessing to yourself and all those around you.

Next time you're asked to do something, let's hear that ready response, "I'd be glad to!"

Thine, and Only Thine

Saviour, while my heart is tender,
I would yield that heart to Thee;
All my powers to Thee surrender,
Thine and only Thine to be.

Take me now, Lord Jesus! take me,
Let my youthful heart be Thine:
Thy devoted servant make me;
Fill my soul with love divine.

May this solemn consecration
Never once forgotten be;
Let it know no revocation,
Registered, confirmed by Thee.

—J. BURTON.

AYFers Give Missionary Call to City of Mansfield

A recent sesquicentennial celebration in Mansfield, Ohio, provided a golden opportunity for the youth of the Alliance church to undertake a missionary project. They prepared a missionary float, which was one of the 250 floats participating in a parade held during the celebration.

The float is described as being thirty-two feet long. It was built on the platform of a truck. The young people's orchestra was seated on a platform above the cab of the truck, and played missionary hymns during the parade. An African scene, including an actual-sized native hut, was shown. Young people sprayed with mineral oil and cocoa to represent the Africans sat in front of the hut with a missionary preaching to them. A young lady, dressed as a nurse and surrounded by natives, acted as a medical attendant, bandaging arms and giving injections.

A group of young people carried huge banners which read as follows: "For Africa—Communism or Christ," "Dark India Needs Christ," "The Islands Wait for Him," "We Must Reach 20 Million in Indo-China," "Peru Needs Christ," and so on.

On the sides of the float were huge signs which read "Grace Gospel Church. Our Task—World Evangelization." A twenty-foot sign along the back of the float read "Jesus' Command—'Go ye into all the world, and preach the gospel to every creature' (Mark 16:15)." On the front of the truck was a huge 4 x 8-foot Bible with the words, "The Whole Bible to the Whole World."

The 120,000 people attending the parade applauded the efforts of the AYFers, the only church to participate in the parade, and were challenged with the Great Commission.

At Bongolo Dispensary

By IRENE PIPER, *Gabon*

Early one morning Makesi, seriously ill, was carried to our small dispensary at Bongolo. Her friends and relatives thought she would surely die. As we treated her many of them came to pay their last respects. She is a well-known Christian in her village and is very well liked.

After caring for Makesi's immediate needs, we made her as comfortable as possible. Then I turned to the group of about fifty persons who had gathered around her. I exhorted them to change their heathen ways and seek the Lord Jesus Christ.

A few days later an elderly relative came up to the house for some medicine for Makesi and she told me this story. "When Makesi came to the dispensary she was so sick she was out of her mind. Afterwards she told us that she saw angels all around her and they kept telling her that if the white woman treated her she would live. The angels stayed around her for a long time. When her breathing improved they left her."

Even though our means were very limited, the Lord did exceedingly abundantly more than we could ask or think. Since this woman went back to her village many of her friends have come to be treated for various illnesses and have had further opportunity to hear God's Word.

Recently a father brought his six-year-old girl, saying, "Please treat the ulcer on my little girl's leg. I've gone to many doctors but none of them has helped her. I know your medicine will help." The medicines have helped as God blessed the efforts and the girl is rejoicing in His healing. These are examples of the nearly one hundred sick people who come daily pleading for help.

Formerly relatives would call us to a village to care for a mother and baby after the delivery. "There just wasn't time to call you before," they would remark. Now, after three years of continual teaching and perseverance, most of the expectant mothers come to the dispensary in plenty of time, and we treat fourteen to twenty expectant mothers every month. Some of them come from distant villages where no evangelist has been placed and often stay with us several months. During this time they hear the Word of God daily. In order to meet the needs of these people we require a maternity ward. At present we have only a very small, poorly lighted room for this purpose.

The dispensary helper is a faithful worker and is not afraid to speak plainly of sin as he sees it in the lives of those who come to be treated. Often we spend half an hour witnessing to the unsaved and to those in need of spiritual help. Even though in our work we do not see scores won to the Lord, we know that our labors are not done in vain when done in the name of Jesus.

We are often forced to turn away people who come for treatment. There are not enough hours in the day to treat everyone, and sometimes we lack the medicines. At other times we find our accommodations and equipment inadequate. The medical ministries are in demand but as the Africans say, "Can a woman work her garden without a machete?" Will you pray with us that funds will come in for a modest but convenient dispensary-maternity building to meet the needs?

The Word of God says, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19). We can fulfill that promise as you stand behind us with your prayers and gifts.

"Missions are the special work of the Holy Spirit. No one may expect to be filled with the Spirit if he is not willing to be used for missions. No one who wishes to work or pray for missions need fear his feebleness or poverty: the Holy Spirit is the power that can fit him for his divinely appointed place."

When Fetish Meat Spoiled

By REV. R. M. SHELLRUDE, *Africa*

One afternoon after I had returned home from a trip, I was called to the town of Bayilian for a funeral service. We had heard much of the way God had worked in that town during our furlough. Many villagers had been converted, including a witch doctor and an old man named Bankaly who had been known for the powerful charms he possessed. It was Bankaly who had gone to be with the Lord.

We were filled with joy to hear the testimony the old man had left behind him. The student catechist who had been ministering in that town said that in his old age Bankaly had become simple and weak-minded, but when he was saved he had made a clean break with the fetish and burned his charms and idols. Then to the amazement of the entire village God healed him.

The funeral service was a further testimony to Bankaly's stand for God because his unsaved relatives told the fetish people that they could practice no fetish rites at the burial. "Our father left the fetish and did so of his own free will," they said. "It would be wrong for us to force the fetish practices on him in his death."

Before leaving the village we asked some of the Christians if the unsaved relatives would make sacrifices after we had gone. They assured us that none would be made, and then they related the story of the last sacrifice made in Bayilian. A villager had offered up a cow and had invited everyone to partake of the meat. To a man, the Christians refused. And, they told me with smiles on their faces, much of the meat spoiled before it could be eaten by the fetishists. Word of the Christians' testimony spread throughout the surrounding towns to the glory of God.

Rev. Paul Ellison and worker on the launch at Fish Cheese Port, Cambodia.

Tens of thousands of people to reach by boat—

Floating Villages of Cambodia

By REV. PAUL ELLISON

EVERY year a vast flood covers thousands of square miles in the heart of Cambodia. The land is fifteen to twenty feet under water. Although the flood covers portions of five provinces, life goes on as usual. There is no disaster, there is no relief program, and rarely does anyone drown.

This flooded area has a large population. In Battambang Province alone at least 30,000 people live in this inundated forest. There are more than forty floating fishing villages. Each house in these villages has for its foundation three to four hundred bamboos inserted in a wooden frame. Where the water is more shallow houses are often perched on stilts five or six feet high, giving them the appearance of giant spindly-legged spiders. During the seven months of the flood season these villagers subsist mainly on rice and fish. They while away the hours by fishing, and bury their dead on platforms in trees.

Throughout this vast area, accessible only by boat, the gospel has never been preached. It was to this pioneer region that Rev. C. E. Thompson and I went in his motorboat, "The Good News," to spend several weeks preaching.

After loading the motor launch to the water line with gospel portions, Christian literature, food supplies, mosquito nets, bedding and fifty gallons of gasoline, we began our twenty-seven-hour trip from Ta Khmau to Battambang. The first day we cruised past the royal palace in Pnom Penh and up the tributary of the Mekong River that leads to the Great Lake. The boat sped along with the current of this river which because of the flood flows upstream seven months of the year and then reverses itself for the other five.

Along the way we witnessed and sold books in a number of large towns. On the third day we started early in the morning to make a steady run of 175 miles. Seventy-five of these miles was the distance across the Great Lake. Every afternoon storms whip up waves which are of legendary proportions. The Lord helped us make good speed. We had just reached the other side of the lake and safely passed the lighthouse when the storm for that afternoon broke with all of its fury.

As we entered the Battambang River we noticed the color of the water was no longer green but was black. The forest trees give off tannic acid which stains the water to the color of strong tea. A beautiful white pelican, startled by our approach, hurriedly swallowed a fish and took off for more secluded waters. Floating air plants often blocked our way. Treetops showed barely above the water on either side of the river.

Just before midnight we saw the lights of Battambang City. Here a group of Christians were waiting to go with us. This gospel band included a church elder, a fisherman, a Cambodian student pastor and the Chinese pastor from Battambang. When these came aboard, we were ready for the main part of our project: taking the gospel to the floating villages on the lake.

First we went to Bak Prea (Broken Cutlass) where, as is our custom, we went first to see the village chief. He had heard the gospel before when he was a student in Battambang and was very friendly. He was glad to receive the set of books and tracts that we gave him and kindly lent us one of his little boats to use in getting to the homes in the community. Having rented another canoe, we started. In each boat we had a box of Christian literature. In every home we visited someone bought books. Sometimes the villagers borrowed money from neighbors in order to be able to buy. Later we sold books at the Buddhist temple. We gave a set of books to the chief priest. When this man heard that we had colored slides with us, he urged us to show them at the temple that night, and we were glad to do so. After the pictures, as we were again selling Gospels and Christian literature, a young man came to me asking to buy the "Eat the Pig's Food Book." Just as I was about to reply that we had no secular literature, I suddenly realized what he wanted and handed him a Gospel of Luke opened at the story of the Prodigal Son.

Some of the villages had odd names such as Old Forest, Skinny Alligator, Enchanted Tablet and Fish Cheese Port. In each of these places we were received gladly by

(Continued on page 19)

French West Africa

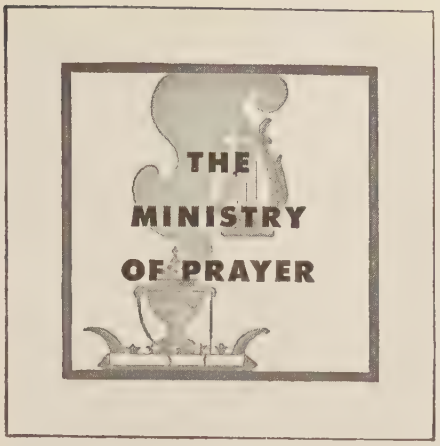
Pray that God's blessing will continue to rest upon the printing work. Pray for those in charge of the bookstores in Kankan and Bouaké and the bookstall in Bobo-Dioulasso, that they may be effective witnesses unto the Lord to those who come to buy Scriptures, tracts and other literature. Pray for the salvation of many who are reading the Word of God. . . . Pray that Rev. J. L. Emary, whose continuing illness has brought him and his family home on an early furlough, will be restored to that measure of health most glorifying to God.

Congo

Pray that the Lord will give wisdom in the decisions being made regarding entering the government-subsidized school program. . . . Pray that the Lord will raise up consecrated national teachers for these schools.

Cambodia

Bible school graduates of 1958 are now serving in churches that previously were considered too poor to support their pastors. The reports received from two of the new pastors are good: the Lord has blessed with converts and an increase in attendance. They are having a struggle financially, however. Pray that in this test they will see victory with spiritual and material blessing in basket and store. . . . A sorcerer of wide influence and power in Kratie Province has had an unusual experience and has sought help from the Christians. He is in need of prayer. A short time ago he had a dream that the fiendish power of Satan was about to destroy his life. In the dream the evil spirits were to make him raving mad. In the distance he saw the Christians in the Kabal Chour church beckoning him to come and they would show him the love and peace of Jesus. When he awoke he asked his sons to lock chains on his wrists because he was going insane. Then he said, "Take me to the Christians, they can help me, they can pray for me." He then went mad as he had predicted. His children took him to the Christian village and there Pastor An and the believers prayed. The evil spirits in the sorcerer accused some of the Christians of the flagrant sins they were committing. The pastor was bold in warning the Christians to repent and, in the name of Jesus, cast several evil spirits out of the sorcerer. For a short time the sorcerer would have relief and then he would have another violent attack. Some of the spirits refused to come out. One of them was a dumb spirit and the man became completely noncommunicative. His family, fearing he would die, took him back to his village. The last reports were that he sits day after day chained and completely dumb. Pray for this man's deliverance through the manifestation of God's glory and power.



Tribes of Viet Nam

In July Mr. and Mrs. R. W. Reed opened a new station at Cheo Reo among the Jarai tribespeople. Pray that from the very beginning God will abundantly bless every effort and ministry in this newly opened locality. . . . Pray that negotiations may be completed for securing land at Hatan. Rev. and Mrs. G. E. Irwin will be located here for work among the Katu tribespeople. . . . Praise God that land has been secured for a new mission station to be opened at Minh Long, twenty-five miles from Quang Ngai. Rev. and Mrs. K. A. Swain have been appointed to begin work there among the Hre people.

Thailand

In June the two Bible schools at Khonkaen opened. This year first-, second- and fourth-year classes are being taught, with a total of ninety-eight students enrolled. Last year there were only fifty-five students. Praise God for the increase. Pray earnestly that each student will be sensitive to the voice of the Holy Spirit. . . . Short Bible-teaching conferences have been held recently in scores of villages. This is a time of building Christians up in the faith and of grounding them in the Word. This is important, for oft-repeated Buddhistic religious maxims are ingrained in their minds and hinder the perception of Bible truth on many subjects. Then, too, they have questions regarding the tangled experiences of the past, for example, multiple marriages and what the Bible teaches about this for those who have become new creatures in Christ. Pray that all the truth given out will bear fruit in the lives of the Christians.

Colombia

Pray for the construction of the new church in Cali. . . . Pray for the strengthening of new believers throughout the entire field. . . . Continue to remember the young people from the Bible institute who are laboring in different parts of the field during vacation days until January 1. . . . Pray for a Holy Ghost revival throughout the country.

Peru

There is much interest in the gospel in the following towns and communities in the Huacrachuco region: Huachumay, Chinchil, Cajapatay, Santa Rosa and Piso. There is no resident preacher in this area, so these contacts are being cared for by laymen. Pray that these untrained men will know the power of God upon them so that they can be used of God to proclaim His Word faithfully. . . . Walter Berna, a lay worker in Pachitea, has been greatly used of God. When he underwent a medical examination prior to entering Bible school it was discovered that he has tuberculosis. Pray for his healing. . . . Pray for a new preaching point on the Momón River in the jungle section of Iquitos. San José is a center where we hope to establish a work. . . . Pray, too, for a new undertaking by the Iquitos church. They are endeavoring to open a work in Muniche on the Itaya River.

Chile

Praise God that the presidential decree has been received which frees the new tent from duty on entering the country. Pray that the linotype may also be received duty free and soon. Since it will be used for religious and educational purposes, this permission should be granted (see ALLIANCE WITNESS, May 21). . . . The new Spanish edition of A. B. Simpson's *Holy Spirit or Power from on High* has recently been printed. Pray that this classic work by our founder will have a wide circulation and an effective ministry throughout Latin America. . . . Continue to pray for the effective distribution of gospel literature produced and sold by the Alliance Press and Good News Bookstore in Temuco. Rising costs of production have necessarily increased the cost of Spanish Sunday school materials, books and tracts, and the monthly magazine, *Salud y Vida*. This has greatly affected sales.

Japan

The year 1959 will mark one hundred years of Protestant missions in Japan. Plans are being laid for meetings to be held in seven large centers: Tokyo, Osaka, Nagoya, Sendai, Soppora, Hiroshima and Fukuoka. These are to exalt the Bible as the infallible Word of God, the only rule of faith and practice. Missionaries and pastors of many denominations are working together towards making these meetings a success that will truly glorify the Lord.

Urgent Requests

Rev. Jean Funé, of the Tribes of Viet Nam Mission, has undergone an eye operation involving a detached retina. He is in Hong Kong. Rev. R. W. Tompkins, of Thailand, lost twenty-six pounds in one month as a result of a recurring illness. Pray that both of these men will be restored to health and the work.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, 1426 Wake Forest Rd., Raleigh, N. C.

To the Fields

Rev. and Mrs. Joseph A. Nicholson and daughters, Judith and Ruth, sailed from New York on July 24 for Belgium where they will take further French studies before returning to the Congo for their second term of service.

The Misses Eunice E. Edder and Lucile A. French sailed from New York on July 30, returning to French West Africa.

Edith Barrett
Thailand

Miss Edith Barrett, Rev. and Mrs. C. L. Gardner and children, James, Philip and Wesley, and *Rev. and Mrs. N. C. Webber* and children, Barbara, James, Peggy and Thomas, sailed from New York July 31, returning to Thailand.

The Misses Sally E. Holmes and Esther E. Kamphausen, R. N., also left July 31 for Laos. Miss Holmes is a member of the Grace Alliance Church in Detroit, Mich. She was graduated from Nyack Missionary College and has her B.A. degree from Houghton College. She spent two years in our work in the Kentucky Mountains and also some months at Headquarters in New York.

Miss Kamphausen was born in China of missionary parents. She is a member of the Christian Fellowship Church in Chicago, of which her father is the pastor. She has her R.N. degree from Swedish Covenant Hospital, Chicago, and her B.S. in Missions from Nyack Missionary College.

Misses A Armia Heikkinen and Betty D. Johnson left August 2 by plane for New Guinea where they will start the school for missionaries' children at Sentani.

Miss Heikkinen organized and for years directed our school at Dalat, Viet Nam, and will continue in that capacity in Sentani

Miss Johnson, who is leaving for her first term, will be matron of the school. A graduate of St. Paul Bible College, her home is in Hamilton, Ont., where she is a member of Delta Tabernacle. Her two years of home service were spent at Headquarters in New York City.

Rev. and Mrs. Lauren R. Carner sailed August 7, returning to India for their fourth term. Their son, Laurens, will continue his education at home.

Marriages

Miss Eileen Gourlay was united in marriage to *Mr. Raymond Glass,* pastor in Winthrop, Me., on June 21.

On June 7 *Joyce Eleanor Harper,* daughter of Mr. and Mrs. Leland Harper, was married to *Stanley E. Hardwick,* son of Rev. and Mrs. Harry Hardwick, at Nyack, N. Y.

On Furlough

Miss Anna LeRoy arrived on July 28 from Indonesia.

Misses Lela R. Pierce, Frances M. Schutt and Helen Hall, all of Indonesia, arrived in New York on July 31.

Misses Martha and Marilyn Torgerson, twin daughters of Rev. and Mrs. R. Torgerson, arrived in New York by plane from French West Africa on August 5.

Rev. and Mrs. James Woehr and children, Priscilla, Charles, Timothy and Christina, arrived August 3 from Chile, South America, together with *Miss Astrid Eck,* daughter of Rev. and Mrs. E. C. Eck.

Rev. and Mrs. George M. Little and daughter, Margaret, arrived August 5 from Argentina.

Rev. and Mrs. Frank R. Whetzel and daughters, Judith, Patricia, Roberta and Susan, arrived August 10 from Indonesia.

Misses Ethel M. Mason and *Jeanne M. Robson* arrived August 11 from Congo.

Rev. and Mrs. Ralph W. Herber and children, Robert, Sharon, Ralph, Jr., and Patricia, of French West Africa, and *Rev. and Mrs. M. B. Steiner* and children, Stanley, Merrill and Wesley, of Cambodia, arrived August 12.

Letters

"Tops"

The article on establishing new churches, by Rev. Alvin J. Moser (July 30 issue), is "tops" and one of the best we have had on the subject of extension. His five problems are well thought out, as well as his three considerations. He is speaking out of experience, though still a young man. As long as the Alliance has some young men of this calibre and vision the work will grow. May they become legion and have the encouragement the older workers and leaders owe them. We should heed some of his good suggestions.—Rev. Frank Bertram Miller, *Beulah Beach, Ohio.*

The New Generation

To *Rev. and Mrs. Eugene Gapp,* Savage, Mont., a son, Gary Lee, on June 9.

To *Rev. and Mrs. David Douglas,* Viet Nam, a son, David Ross, on August 7.

Alliance Residents in Wyoming

Rev. Paul Stumbo, extension worker for Wyoming, would be happy to know of Alliance families living in the state, or planning to move there. His address is 341 South 4th St., Greybull, Wyo.

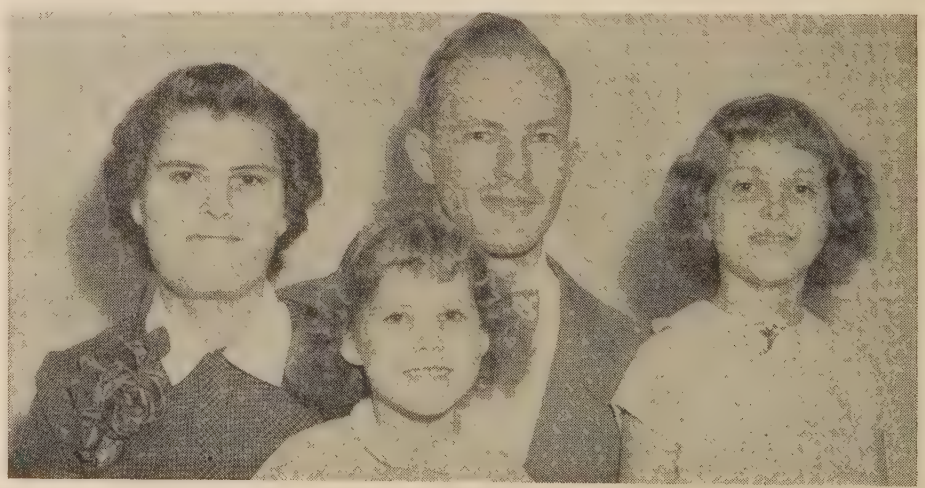
With the Lord

On July 3 *Lois Lee Rees,* eight-year-old daughter of Rev. and Mrs. William W. Rees, Chambersburg, Pa., went to be with the Lord as the result of pulmonary pneumonia. Her father writes that about three weeks before her death she had accepted the Lord Jesus Christ as her Saviour.

Youth Secretary in Crusade

Rev. Don Moreland, Youth Secretary of the Northeastern District, conducted a youth crusade in the Christian and Missionary Alliance church at Newark, N. Y., recently with great success. The new radio program was launched over

Rev. and Mrs. J. A. Nicholson and daughters, Congo



WACK to be heard every Sunday morning, writes the pastor, Rev. William Moon.

Puerto Rican Church Faces Missionary Responsibility

Angelo C. Bonilla, pastor of the Christian and Missionary Alliance church at Manati, Puerto Rico, writes that during a special missionary crusade held in June the church awakened to its missionary responsibility and privilege. Rev. William C. Boyer, missionary to Congo, was the speaker. Prior to this convention the church of seventy members had given only $32.00 yearly. It now has pledged $264.

Mortgage Burned on Fifteenth Anniversary

The Christian and Missionary Alliance Church, Osceola, Pa., marked their fifteenth anniversary with a mortgage burning service on June 8, with the district superintendent, Rev. Joel McGarvey, present for the occasion. The pastor, Rev. Emerson Ross, was in charge of the service and a charter member, Mr. Fay Snyder, read the Scriptures and offered prayer. Others who took part were Rev. George Husted, pastor from 1940 to 1945, Rev. R. S. Jarrett, pastor from 1945 to 1948, Mrs. G. W. Welbourn, who served with her husband from 1948 to 1953, and Rev. F. W. Henry.

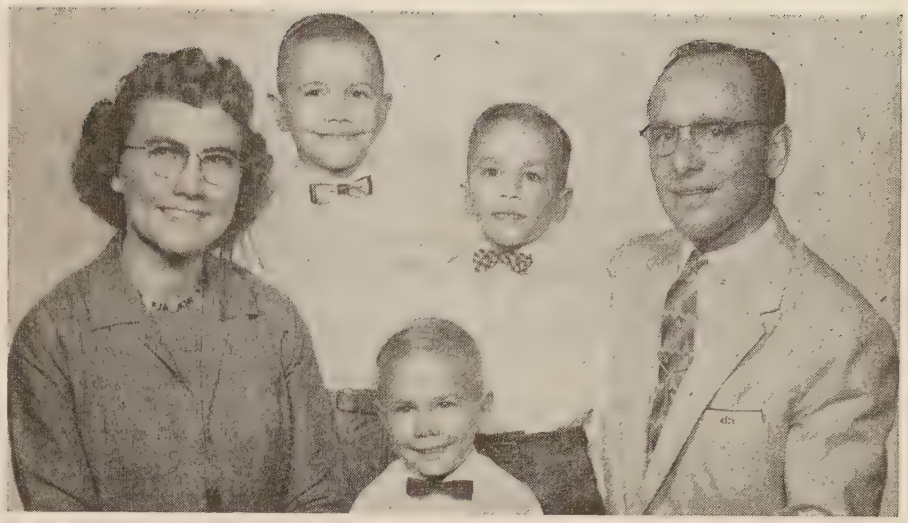
Church Relocated at Yorktown Heights, N. Y.

The Christian and Missionary Alliance Church, formerly located in Peekskill, N. Y., has relocated at Yorktown Heights, N. Y., and recently moved into the first unit of a new church building. The new building was begun in 1956 with a congregation numbering about twenty-six. The group now numbers about one hundred and is rejoicing in the goodness of the Lord in enabling them to grow and to build. The pastor, Rev. Robert Sawders, is anxious to contact anyone of the Alliance Family who may have moved into the growing Yorktown-Peekskill area. His address is Box 605, Yorktown Heights, N. Y.

New Church Dedicated in Raleigh

The new building of The Christian and Missionary Alliance Church of Raleigh, N. C., was dedicated in a special service on June 22.

This work was begun in 1940 with prayer meetings held in homes by the Durham pastor, Rev. H. P. Rankin, and members of the congregation. A frame church was built that year and Rev. Charles Epperson was the first pastor. He was followed in 1944 by Rev. William Bedford. In 1949 an educational building was added. Rev. Ralph Uhlinger became the pastor that year. In 1952, Rev. Clifford Harrod, the present pastor came. Mr. Bedford, Rev. and Mrs. Maurer, and Mr. Harrod had part in the dedication. Rev. John Dittmar brought the message.



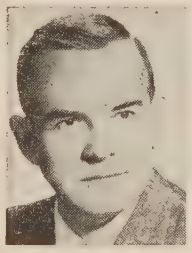
Rev. and Mrs. C. L. Gardner and family
Thailand

Lucille French
F.W.A.

Eunice Edder
F.W.A.

Sally Holmes
Laos

E. Kamphausen
Laos



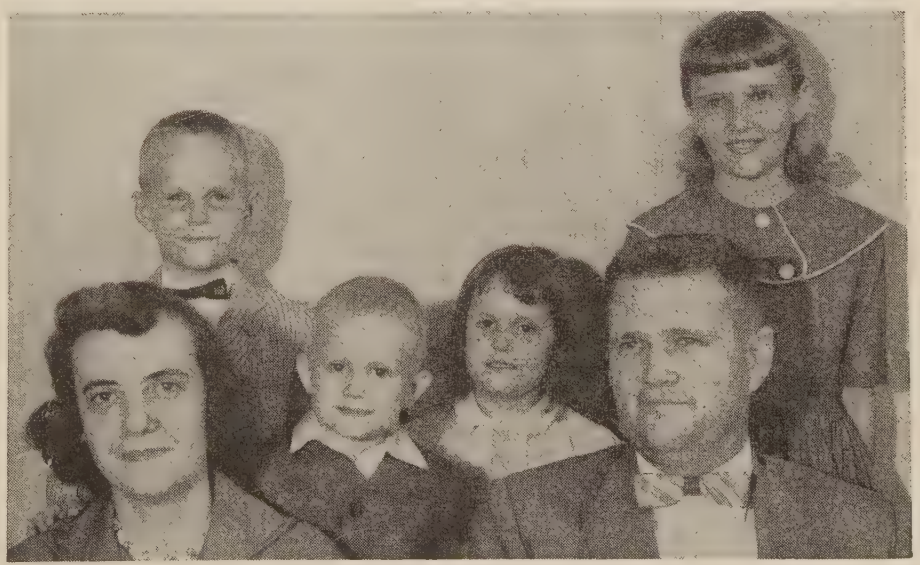
Rev. L. R. Carner
India

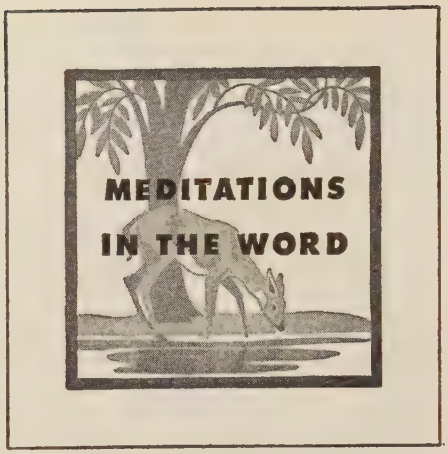
Mrs. L. R. Carner
India

A. A. Heikkinen
New Guinea

Betty Johnson
New Guinea

Rev. and Mrs. N. C. Webber and family
Thailand





Edited by EDITH M. BEYERLE

Sunday

MATTHEW 19:16-30 (verse 24).

Have you become convicted of the spirit of selfishness, the love of your own self, your own reputation, your own ease and pleasure, even your own religious merit and righteousness? This is the essence of human depravity, and in this begins the very first steppingstone of the work of grace and salvation. . . . Nothing but a miracle of grace and power can bring the proud, self-satisfied human heart to see its emptiness, to part with its idols, and to pass on its knees through the narrow gate that leads to life.—A. B. SIMPSON.

Monday

1 CHRONICLES 29:1-19 (verse 12).

How are we to approach such blessed strength? First of all, through a steadfast will to refuse nothing that God requires of us and to do nothing deliberately which can displease Him. Next, we must learn to take our faults humbly, as proofs of our weakness, and use them to increase our faith in God and our mistrust of self. . . . God is all-powerful, and . . . through Him we can do whatever He requires of us.—JEAN NICOLAS GROU.

Tuesday

PSALM 34 (verse 15).

The eyes and ears of the Lord are turned towards His saints. His whole mind is occupied about them: if slighted by all others they are not neglected by Him. Their cry He hears at once, even as a mother is sure to hear her sick babe; the cry may be broken, plaintive, unhappy, feeble, unbelieving, yet the Father's quick ear catches each note of lament or appeal. And He is not slow to answer His children's voice.—SELECTED.

Wednesday

PSALM 23 (verse 4).

In the deep and mighty waters
There is none can hold my hand
Save my wedded Love, my Jesus,
Who upon the cross lay dead.
Friend is He who in death's cold river,
O'er the wave my head will keep;
Just to see Him sets me singing
In this river, dark and deep.

—OLD WELSH HYMN.

Thursday

GENESIS 18:16-33 (verse 21).

God set a wonderful example for us poor mortals to follow, if follow we will! He did not trust the hearing of His ears alone as to the truth of the cry of sin in Sodom and Gomorrah. He took the pains to see for Himself whether or not the cry was warranted. There would be fewer broken hearts in the world today were people more careful to investigate rumors of evil-doing.—PAMEII.

Friday

JOHN 15:1-16 (verse 11).

The two great objectives . . . in God's purposes of grace are, first, Christ's joy in His people, and then the fulfillment of their joy in Him. How sweet and blessed a result from all the discipline of this life! Whether He instruct His children by His Word, as then He taught His disciples, or by suffering or by mercies or by ministers; however He speaks to them, this is the consummation He seeks and surely will attain: the seeing of the "travail of his soul" in them and their full participation in His eternal bliss.—E. H. BICKERSTETH.

Saturday

MARK 12:28-44 (verse 30).

When we say we love God with all our heart it is often but idle words. . . . To love God! This means to love the things Jesus loved: poverty, humility and distress. This means to hate the things Jesus hated: the world, its vanities and our sinful passions. . . . This means to converse gladly with Him, to wish to go with Him, to sigh and long for Him. O false love, that has no wish to see Him whom thy soul loveth.—FÉNELON.

Sunday

MATTHEW 20:1-19 (verse 9).

These last laborers worked in simple faith without any agreement at all, while the others labored under a law and contract. Truly, this represents the highest spirit of service: "all for love and nothing for reward." The first represents work done under the Law; the second, perhaps, for that class of Christians that try to get through as cheaply as possible; the third for those who go purely under the principle of grace, who give their lives to God in simple faith and trust Him for everything. Their reward will be the greatest of all.—A. B. SIMPSON.

Monday

PHILIPPIANS 4 (verse 6).

When we bear the burden of our own affairs ourselves and are chastised with . . . want of success, . . . the best remedy is first to do our duty as we are enabled in the use of the means, then cast the care of the success over on God as the ploughman doth when he hath furrowed his land: and let the burden of it rest on God, and let us not take it off Him again, but put our mind to rest, resolved to take the harvest in good part as He shall send it.—DAVID DICKSON.

Tuesday

PSALM 35 (verse 14).

How few professors in these days have such bowels of compassion; and yet under the gospel there should be far more tender love than under the Law. Had we more hearty love to manhood and care for its innumerable ills, we might be far more useful. Certainly we should be infinitely more Christlike. "He prayeth best that lovest best."—CHARLES SPURGEON.

Wednesday

1 CORINTHIANS 11:17-34 (verse 26).

Bread of heaven, on Thee we feed,
For Thy flesh is meat indeed;
Ever may our souls be fed
With this true and living Bread;
Day by day with strength supplied
Through the life of Him who died.

Vine of heaven, Thy blood supplies
This blest cup of sacrifice;
Lord, Thy wounds our healing give,
To Thy cross we look and live;
Jesus, may we ever be
Grafted, rooted, built in Thee.

—JOSIAH CONDER.

Thursday

GENESIS 19:1-26 (verse 1).

Little did Lot think when he chose Sodom for his place of residence because of worldly advantage, that he was doing so at great spiritual risk to his wife and daughters. They not only lived in Sodom, but Sodom lived in them. Lot's wife took leave of the city only because she must, but she left her heart behind. The daughters departed, too, but Sodom's sin still clung to them to the sorrow of Israel years afterward (Num. 21:21–24:25). Compromise with the world has a way of taking its toll sooner or later.—PAMEII.

Friday

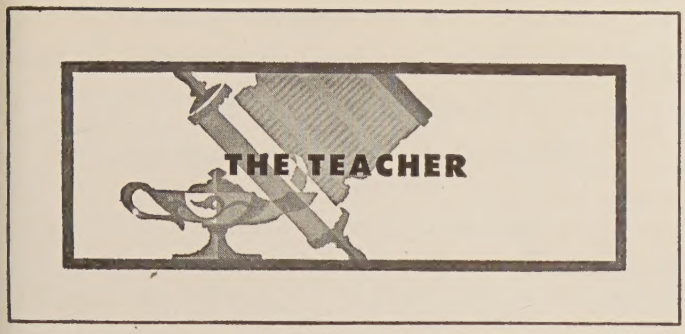
1 CORINTHIANS 15:28-58 (verse 57).

Note it does not say "victories" but "the victory." The victory of the resurrection is an all-inclusive one. He who has ever given you the victory over one sin can give you the victory over all sin. He who has kept you from sin for a moment can with equal ease keep you from the same sin for a day or a month. The victory over sin is a gift through Christ which is ours as we claim it.—RUTH PAXSON.

Saturday

2 CORINTHIANS 7 (verse 10).

Open confession is good for the soul. When sorrow leads to hearty and penitent acknowledgment of sin it is blessed sorrow, a thing to thank God for most devoutly. . . . It is well not so much to bewail our sorrows as to denounce the sins which lie at the root of them. To be sorry for sin . . . is the right spirit in which to repair to Jesus, who is the reconciliation and Saviour. A man is near to the end of his trouble when he comes to the end of his sins.—SELECTED.



By DON J. KENYON

SUNDAY SCHOOL LESSON—SEPTEMBER 7, 1958

Justice in Daily Work

Exodus 20:9, 10; Ecclesiastes 9:10; Ephesians 4:28; Colossians 3:22–4:1

DEVOTIONAL READING—Psalm 90:1-6, 13-17

GOLDEN TEXT—"*And whatsoever ye do, do it heartily, as to the Lord, and not unto men.*"—COLOSSIANS 3:23.

BACKGROUND AND LESSON ORIENTATION

The scriptural principle concerning our daily work is clear—it should be done as unto the Lord. This settles a variety of problems. Every task should call forth our best effort. The matter of pleasing an employer is also a matter of pleasing the Lord. If the latter is true the former will generally be true. The matter of when we work is also settled. God has made it clear that we remember His day as sacred. Solomon issued a classic call for faithful, conscientious workmanship in everything to which we put our hand. The inward satisfaction which comes from doing this is character building. Paul called for honesty. Pilfering and loafing on the job are condemned as un-Christian. In the Colossians portion he discussed the principle stated above, applying it to slaves in their service to masters.

CONTEXTUAL CONSIDERATIONS

The Sabbath law was not an innovation. God ordained His day of rest at creation. This was a fresh injunction to observe that which He had already ordained as sacred. The passage from Ecclesiastes fits into the theme of the vanity of life. Since all is vanity one should make the most of life as it is and do what must be done with a willing spirit. In the Epistle to the Ephesians Paul exhorted the Christians to spiritual unity. Christian principles are to temper our disposition toward all things. Being a consistent Christian is a serious matter. The Colossians passage is almost identical in spirit with the one from Ephesians. The hortatory section of both epistles is therefore similar. Again the contextual emphasis has to do with the hallowing effect of Christian grace in every relationship.

SIMPLIFIED OUTLINE

1. *Sabbath-keeping Commanded*—Exodus 20:9, 10.
2. *The Right Spirit in Service*—Ecclesiastes 9:10; Ephesians 4:28.
3. *Christianity at Work*—Colossians 3:22–4:1.

KEY WORD ANALYSIS

"Reward of the inheritance"—*antapodosin tes kleronomias* (Col. 3:24). This is vague in the English translation. The verb form of *reward* means "to recompense; pay back." The prefix *anti* expresses the idea of a complete return. Paul is encouraging the faithful service of slaves because God is going to pay them back exactly what they earn as Christians, whether or not their masters give them their due. Paul offers inducement—the inheritance which is theirs in the new order which God will bring about in eternity. They are not working for men but for God; their reward is not the regard of their masters but the good pleasure of the Lord of the universe. He will recompense them in His own way and time.

COMMENTARY ON THE PRINTED TEXT

1. *Sabbath-keeping Commanded*

God expects man to work honorably for six days. This commandment enjoins not only rest from toil, but toil from which to rest. There are things to be done if a man would maintain his basic dignity.

Man is never more a man than when he is at work. Men who avoid work lose something which would ultimately give them character and dignity. Note the vivid contrast in this commandment. There ought to be toil from which a man takes his deserved rest.

It was on the seventh day that God Himself ceased from His activity of creation. He rested because He was finished. He then declared that the day should henceforth be used for this purpose. Incidentally, disregard of the day of rest has been one of the sure signs of decadence.

2. *The Right Spirit in Service*

The moment a man seeks a way out of a righteous course of action he is unrighteous at heart. Nothing that a righteous man does is exempt from the responsibility of doing it with sincerity. Halfhearted, mediocre service has no place among the children of God. Like our Lord, we should act decisively and do so in single-minded devotion.

What we do will be part of a permanent record, the most solemn part of which is our character. There is one golden opportunity to do each thing *once*. The way in which it is done will be indicative of what we are.

The joy of possessing lies in the satisfaction of knowing that one has earned by honest effort what he has. A similar joy is that of sharing one's possessions with another who is less fortunate. The spirit of true Christian stewardship depends upon the nature of the need and the volitional act of providing for it.

3. *Christianity at Work*

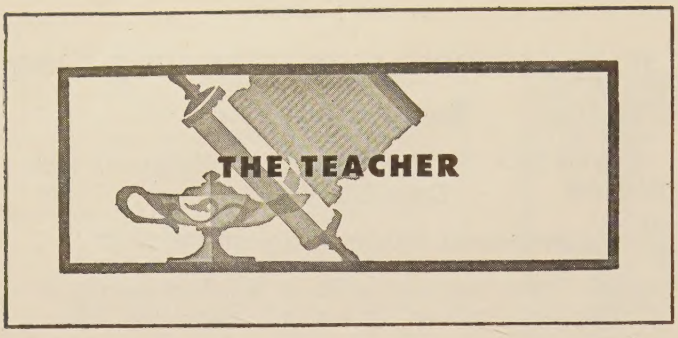
Paul was writing to the issue where the slave was the personal property of his master. A vast number of the Roman Empire were slaves. Christianity took a position which if volitionally followed would settle the matter within the ranks of the church.

Paul called the slave to absolute obedience and loyal service to his master. He taught that a Christian only recognizes one Master and Lord. If slaves worked only to please their earthly owners with grudging eyeservice they would be displeasing their Lord. The principle of service to God would banish inward resentments and stifle any halfhearted service he might like to render. If all work was done "as to the Lord" it would by its very nature be pleasing to the master. Any slave who ignored this principle was looking for trouble. He would have to answer to God for his failure, as well as face the wrath of his earthly owner.

In Christ people are people. No class distinction tinges divine justice. The masters were also reminded of their obligation to slaves. Justice and equity are the key ideas. The sovereignty of God ought to be the controlling spirit. A man has to answer to his heavenly Master.

HELPFUL HINTS FOR LESSON PREPARATION

This lesson carries the student on a long journey through a variety of Scriptures. There is a sound point of integration. Three elements should be emphasized: (1) God has ordained work as good and necessary to man; (2) man ought to give this ordained toil his best effort; (3) when he is obliged to work for another he ought to do so as unto the Lord. Only then will justice be exalted at work.



By DON J. KENYON

SUNDAY SCHOOL LESSON—SEPTEMBER 14, 1958

Justice in Economic Life

Exodus 20:15; Amos 8:4-7; James 5:1-5; 1 Peter 4:10, 11

DEVOTIONAL READING—Micah 6:9-15

GOLDEN TEXT—*"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."*—LUKE 16:10.

BACKGROUND AND LESSON ORIENTATION

Love for money, according to the Scriptures, is the root of all evil. Lot's shrewd choice of the well-watered plain came from the same spirit as the weeping and wailing over the fall of Babylon in Revelation. The sages from Job to James decried man's love for the world and the things of it. Some statements concerning this are so unqualified as to be shocking. James' statement, "Friendship of the world is enmity with God," and John's, "If any man love the world, the love of the Father is not in him," are but another way of saying what Jesus declared: "No man can serve two masters . . . Ye cannot serve God and mammon." The Bible recognizes two spheres which vie for man's affections. The economy of God offers heavenly treasure; Satan pays stern wages.

CONTEXTUAL CONSIDERATIONS

The stern, uncompromising seventh commandment cannot be modified without self-destruction. The words of Amos are the message of a lonely and adamant prophet. His observations were keen, his denunciations cutting and ironic. Such language can only be used by the man who knows whence he speaks, the truth of the living God. The selection from James is delivered apostrophically and is pronounced upon those whose passion for materialism has made them animalistic in their greed. The woe was probably fulfilled at the destruction of Jerusalem. The passage from Peter is given in a different spirit. It is a tender exhortation to the church concerning the wise use of God's benefits. It presents positively the stewardship of the man of God who would escape the world.

SIMPLIFIED OUTLINE

1. *Dishonesty with Money*—Exodus 20:15; Amos 8:4-7.
2. *The Recompense of Materialism*—James 5:1-5.
3. *Good Stewards of God*—1 Peter 4:10, 11.

KEY WORD ANALYSIS

"Gift"—*charisma* (1 Pet. 4:10), with no definite article. It is quite unlikely that Peter had the gift of the Holy Ghost in mind. The evidence points to a gracious bestowal (from *charis*, "grace"), by virtue of the Spirit's presence, of some ability which would be used for the edification of the entire body. Peter exhorted them to use this gift as a good steward of "the manifold grace of God." No bestowal is ours for self-enjoyment. The church is a community and a communion. The gifts are given to every man "to profit withal." They are divided by the Spirit to every man "severally as he will." To enjoy the privileges of the church is also to embrace its solemn responsibilities.

COMMENTARY ON THE PRINTED TEXT

1. *Dishonesty with Money*

All morality must be related to a primary cause. The holiness and righteousness of God leaves no reason for deviation or modification. This commandment upholds the sanctity of personal property. Note that stealing can be related to human reputation, dealt with in the eighth commandment which upholds the sanctity of human dignity.

In the prophecy of Amos the message is certainly related to the God for whom he speaks. The spirit of prophecy was upon him. The rich were swallowing up the poor by using unreasonable means to obligate them. The prophet used the very words of the materialist to condemn him. He stripped the cloak from his unholy business methods carried on under the guise of religion. God had seen and spoken. When He speaks for good or for evil His oath can be depended upon.

2. *The Recompense of Materialism*

The rich who were enjoying the lush fruit of their unholy practices would probably give little heed to this man of God who cried against them. Their riches were on the verge of disintegrating. His vision of their garments full of moth holes seems farfetched when compared with their luxurious clothes. The sad fact that all they had to show for their life activity was rusted and moth-eaten is a sad witness of the use they made of their powers.

James employed subtle but graphic irony in pointing to their heaped-up treasures (cf. Rom. 2:5). He also pictured the unpaid wages of the defrauded in personified accusation against them. The judgment of God is not an indiscriminate outpouring of wrath, but is rather the just recompense of materialism upon the worldling. The faithful have laid up their treasures where they are safe.

3. *Good Stewards of God*

At this point the lesson swings to the positive. The Christian is not without some evidence of the indwelling Spirit as it pertains to his service to the total body.

Observe the distribution and purpose of these bestowals (1 Cor. 12-14). These gifts are given to be used. That which a man ministers to the church must be that which God bestows. God's grace serves many ends but it has one end in view.

Peter merely summarizes what Paul discussed in detail. The Corinthians had abused their stewardship; Peter wrote to instruct his brethren before the abuse should appear among them. The emphasis is on the consistency and fervency with which the grace ought to be exercised because it is God-given.

Since we are enabled by God in this supernatural enduement we ought never to fall back upon the exercise of our own abilities as a substitute. Since the grace is given for the edification of the whole body it should be ministered diligently so that it serves its decreed purpose. Men who, like worldly politicians, feel that they in themselves have the ability to set forth solutions to church problems are little more than egoists.

HELPFUL HINTS FOR LESSON PREPARATION

This lesson provides a bold, black backdrop of godless materialism (which has gripped the church) for a beautiful truth. The contrasts are incisive and should be preserved. The seventh commandment is blunt. Amos is scathingly forceful. James' woe against the rich may be applied now. This is followed by an analysis of Christian stewardship, and the teacher should press his advantage.

Floating Villages

(Continued from page 12)

the people and had many opportunities to speak to them of Christ.

We spent two full days in Fish Cheese Port which has a population of over 5,000 people. There we moored the motor launch to the public school, in front of which is a newly made floating wharf with a tall flagpole in the middle of it. Here it is that over a hundred students daily pledge allegiance to the national flag and their king.

The first night the crowd began to gather as we were eating supper. Little boats seemed to be coming from every direction. They were all full of people. From a distance they had heard the gospel records prepared for our use by Gospel Recordings, Inc. As we were getting ready to show slides, we had to ask the people to stop coming on the wharf as our platform was rapidly sinking under their weight. That night we showed pictures depicting God our Creator and Master and also our Saviour. To these people this was a new message, one they had never heard before and one which interested them greatly.

After the pictures Mr. Thompson attached a bright light to the pulley rope on the flagpole, then slowly and carefully ran up the light. As this light went up it seemed to symbolize our purpose, that of lifting up the true Light, our Lord Jesus Christ. It caused us to lift our hearts in prayer that even as this physical light caused every corner of this little village to become bright, even so darkened hearts might be enlightened through faith in Christ. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

Pray that God may enable us to return to these villages periodically in order that these people may all have a chance to hear about Christ and to know Him as their Saviour.

◆ ◆ ◆

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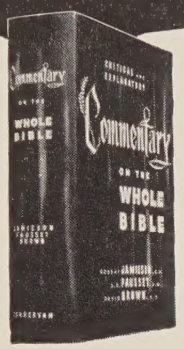

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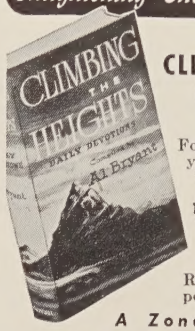

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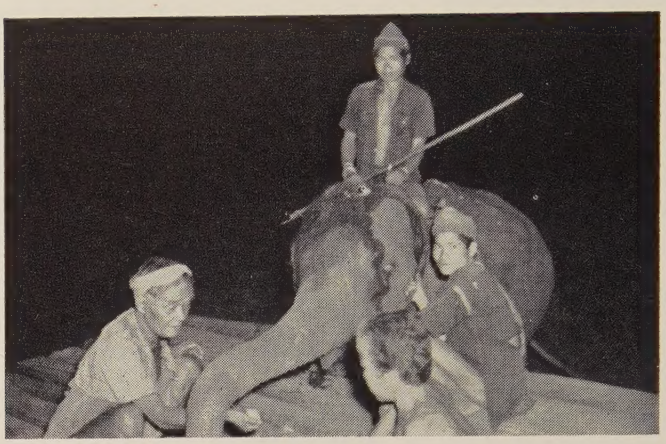

A sorcerer sacrifices for a sick elephant, pouring a mixture of egg and alcohol over its head

How Carefree Are Tribesmen of Viet Nam?

A CASUAL visitor had observed briefly the childlike curiosity and apparent gaiety of the tribespeople. He went away with the idea that the primitive folk in their simple way had found a wonderful freedom from care. "These tribesmen are the happiest people on earth," was his opinion. Little did he know.

Beneath the broad smile and the carefree manner of these mountain people there are hearts filled with fear, dread and superstition. Held captive in the snare of the devil, they walk from birth until death through a maze of traditions, taboos and tribal laws that are designed by Satan to keep them from a knowledge of salvation in Christ.

To prevent the devil from stealing the soul of a newborn child one tribe in the Koho language group will "quarantine" the entire family for a week or more. The leaders place tree branches to form a sign across the door of the house and no one may enter until the sign is removed. The same fear causes parents to call their children by such names as "pig," "dog," "naughty," "poor" and the like. By this ruse the devil supposedly is diverted to more attractive prey.

For fear of evil spirits the Tring tribe demands that its people not live in villages. If two households use the same water source, the departed spirits of their families will fight. As a result the houses of the Trings are scattered and its people are more backward than any others of the Koho group.

A Sre tribesman turns back from his journey at the sight of a certain animal or of its tracks crossing his path. If he continues he fears he will meet the Evil One himself. Even more cautious, a Cil always consults a sorcerer to be sure the trail to market for that day has not been forbidden of the devil. The penalty for failing to heed such a prohibition is to be ambushed by a tiger.

Where the gospel is being preached tribespeople are being set free from lifelong bondage. Captives to Satan's power are finding liberty in Christ. Only in the Saviour do they find genuine relief from the crushing burden of care.

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